

THE BRAZEN SERPENT

Lifted up on High.

Or a Discourse

Concerning Election and Predestination, which is so much spoken of; and how they may know their Election: something concerning Christ being the way to the Father, and how: and Concerning Christ, the Mediatour of the new Covenants, and the end of the old; and how tythes are ended.

Also,

Concerning Justification, Sanctification, and Redemption, and the condition of unregeneration and regeneration; the mystery of the Crosse, and how God will plead with all flesh, the resurrection of the just and unjust; with many precious things for the good of the thirsting soul, as the understanding is open in the reading: for to read and not to understand, is as if they did not read at all.

And as Moses lifted up the serpent in the wilderness: even so must the son of man be lifted up, that whosoever believeth in him, should not perish but have eternal life, Joh. 3. 14, 15.

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THE
BRAZEN SERPENT

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Concerning Election; and Predestination.

Touching election; God sees not, as man ungenerated sees: for men in that state and condition sees naturally, and so discerns not the things of the spirit of God, because they are spiritually discerned, *1 Cor. 2. 14.* but God sees spiritually; and with that spiritual eye, sees all things, as they are, whence they are and how they are; and those that he did and doth predestinate, he fore-knew and saw into the mystery, which was, and is in such revealed, and revealing; in which mystery, (in the creature) he did, (and doth) in that mystery with his all seeing eye, see something good, which afterwards in his due time were through Christ in them; and is in such revealed, (and revealing) according to the working of his divine power: And had not God foreseen that, how would it, as it was, (and is in such) have been manifested, and revealed, according to the working of his power, that through their love and obedience to the truth, according to choice in the royall acception, through their obedience to the truth upon manifestation through the spirit, and continuance therein, after that they were sealed, their souls was also purified; and that which so sealed and purified their souls, was revealed and known, working within, in the mystery, and the pure love enjoyed through the unsealing or opening of the same within them, who were born again, and the seed of God was within them, and in that seed, were their souls, through the obedience to the light and truth, purified and elected, stablished and confirmed, and they therein and by the working of the divine power joyned to the Lord, and so both Jew and Greek, Barbarian Scythian, bond and free, male and female, come into the unity of all sorts that obeyed the truth and walked in the way Christ Jesus, the light of the world; they came thereby, to the Father and so knew the ground where election stood, according to predestination and foresight of God; which were manifested according to the working of his divine

power, and after the good pleasure of his will, and that in the dispensation of the fulnesse of times he might gather them into Christ, through their obedience to the light in the eternall truth, in whom also we have obtained an inheritance; being predestinated according to the purpose of him, who worketh into unity and the election, joyning the soul to the seed, after the counsell of his own will, that we (as they was) should be to the praise of his glory, who first trusted in Christ, the foundation of choice and election, in the ordination, in whom we also trusted after that we heard the word of truth. *Rom.* 10. 6, 7, 8. *Eph.* 1. 9, 10, 11, 12. the gospel of our salvation, *Rom.* 1. 16, 17. in whom after that we believed, we were sealed with that holy spirit of promise, *Eph.* 1. 13. which God foresaw within in the mystery, and to be good which were in them revealed, and is in such revealed, who obey the light and walk in it. *Col.* 1. 27, 28. *2 Cor.* 4. 5, 6, 7. and through the obedience to the same light and truth, what such enjoyed in and through the same way, light and obedience to the truth, others may, and to have their souls purified, as such had and have, who are begotten and born again, as they was, *1 Pet.* 1. 22, 23. And, saith Christ, other sheep I have which are not of this fould, them also I must bring in, *John* 10. 14, 15, 16, *Rev.* 22. 17. *Heb.* 9. 10. Christ in dying for us is our example in sufferings, and way to the Father.

For Christ in dying for sinners and ungodly, died for all; for was not all sinners and ungodly guilty of Christs death? but it is by his Bloud that we are justified, and by his Life that we are saved, in following his counsell, the light manifested within, and obeying him the true light that lighteth every man that comes into the world, *John* 1. 9. and such as obey and follow him are led out of darknesse by him through their obedience and so into the light of life, *John* 6. 23. it is by Christs life that we are saved, in following his counsell and obeying him, through the crosse which slayes the enmity, as he became obedient to the death of the crosse who is our leader, and example, and is the Author of eternall Salvation to all that obey him, but none else; and he that will follow Christ, must deny himself, and take us his crosse daily as he is required and through his obedience to the crosse which slayes the enmity, he comes to know life and peace to his soul in the eternall unity

mnity: *Rom.* 5. 8, 9. *Luke* 9. 23. &c. *Mat.* 10. 38. &c.
1 Pet. 4. 1 *Cor.* 1. 17. 18. *Ephes.* 2. 16, 17, 18. *Heb.* 5. 8, 9.

Justification by Christ alone, who died for our sins and rose again for our justification, we are justified by faith in his blood, or life, through the obedience to the crosse, whereby the enmity is slain and the election witnessed in the reconciliation through the Crosse; which ministry in the crosse is the power of God to such as are saved, and witnesseth justification by faith in the blood or life of Jesus, as such did, *Rom.* 5. 1. *1 Cor.* 1. 18. *Rom.* 5. 8, 9. *1 John* 5. 4. &c. and we bear about in our body the dying of the Lord Jesus, as such did, that the life of Jesus may more and more be manifested in our mortall flesh, who by his spirit quickeneth the mortall body, dwelling within us, so saving us by grace, and maketh us to sit together with him in heavenly places, *2 Cor.* 4. 6, 7. to the 12. *Rom.* 8. 10. 11. to the 20. *Eph.* 2. 4, 5, 6, 7. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoyce in hope of the glory of God; and not only so, but we glory in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in all our hearts, and in some the glory shineth as Christ hath said, All mine are thine, and thine are mine, and I am gloried in them. *Rom.* 5. 1, 2. to the 6. *Joh.* 17. 10. and being dead with Christ we are dead to the world, and worldly honour and to the fleshly worships and fleshly ordinances also, *Col.* 2. 10, 11, 12. to the end. And such as are risen with Christ and hath a fellowship with him there, they seek not the things that are below, but hath their affections on things above, *Col.* 3. 1, 2. Whose conversation is in heaven. *Phil.* 3. 20. *Luke* 17. 21. Praised be the Lord, for the riches of his eternall love, which no man can take away, *Rom.* 8. 32, 33. to the end. *1 Joh.* 4. 16. 17.

Christ is the way to happinesse, and the authour of eternall salvation to all that obey and follow him, and is the light of the world, and doth lighten every man that cometh into the world: *Joh.* 1. 9. Happy for ever are all that obey and follow him, but wo from *Joh.* 8. 12. God is the reward of all that continue in their sins, and take *Heb.* 5. 8, pleasures in unrighteousnesse, and will not obey nor follow him,

him, to be led out of darknesse errour, and deceit, into the light of eternall life, *Rom. 2. 4, 5, 6, 7, 8, 9. Job. 14.*

Seeing that Christ is the way to happinesse, and the antheour of eternall salvation to all that obey him, and the light of the world that doth lighten every man that cometh into the world, and they that follow him they shall not walk in darknesse, but have the light of eternall life, here Christ is the way to the Father, and to Election, Redemption, Justification, and Sanctification, and also to eternall Salvation, to such as obey and follow him: then they that do not obey but refuse to follow him, such sleights mercy tendered in Christ, and their destruction is of themselves, therefore God is just in all his wayes, who hath given gifts unto the rebellious. *Rom. 5. 6, 7, 8. Isa. 41. 6.* and all that obey him findes mercy of him. *Isa. 55. 1, 2, 3.* to the 9. *Rom. 2. 6, 7.* and Christ he saith, he that comes unto him he will in no wise cast off, and he is perfectly able to save all that come unto God by him, *Heb. 7. 25.* Come to Christ, poor souls, come out of our pride and vain glory poor creatures, for Christ is not there; come out of your self-love and self-righteousnesse, and out of your will-worships he is not there; seek not the living amongst the dead, come out of your Idols, Temples, and Idolatrous worships; and come out of confusion, out of *Babylon*, least ye partake of her plunges, wherefore be separated and come out from amongst them, that the Lord may own you, and be your God. *Rev. 18. 4. 2 Cor. 6. 15, 16, 17, 18.* Come out of self and self-actings, life is not in the nature for your poor souls; come to Christ, poor souls, and obey the light which shews you sin and evil, checks and calls for purity, obey that call, and come out of your wills, all come in at the door, the true light, Christ he is the door, and he is the true light, that lighteth every man that cometh into the world, *Job. 1. 9.* and they that come out of self, and follow him, the true light and way to salvation, they shall not lose their reward, nor walk in darknesse, but have the light of life, *Rom. 2. 6, 7. Job. 8. 12.* Therefore come all you that are weary with your will-worships, come out of it, to Christ the true light, and in him learn to worship within in the spirit, God who is a spirit and seeketh such to worship him, *Job. 4. 23, 24. Philip. 3. 3. 2 Cor. 3. 17, 18.* You that are weary of your Priests, and beggerly rudiments, come off from them,

them, and touch not their unclean things, their unclean doctrine that stands in their wills; come and learn of Christ, you are called now to come, the light in your consciences shall answer, come learn doctrine, all ye children of the Lord shall be taught of the Lord, and they shall be established in righteousness, *Isa. 54. 13, 14.* Therefore obey the light within you, that shews you righteousness, and come out of it, and wait in the light to receive the pure righteousness; which is the gift of God, *Rom. 5. 17.* Take heed you do not reject the counsel of God, obey that of God in your consciences which answers the call, and come off from your hireling and tything Priests, they have long deceived you for their own ends, and that in their consciences tells them so, and that they never was sent of God, but of old wicked Bishops which had their first rise from the Pope; your worship is the worship of the beast that stands in that nature turned from the light, and is out of the truth of God, like that spoken of in the *Rev. 13.* it will never redeem your souls, come out of it to Christ's ministry in the spirit, and wait for the opening of the mystery within you. *Col. 1. 27.* Come and learn of God. But you are ready to say, we cannot come of our selves, doth not Christ say, no man can come unto me except my Father which hath sent me draw him.

True, he said so to self-conceited Jews, take heed that you be not found in the selfish nature, and will-worship, worshipping you know not what, *Ioh. 4. 21, 22.* let that in your consciences answer, and refuse not to obey it, now it is drawing and calling you to come out of sin, and out of your will-worships, and wait upon God for teaching, as Christ hath said it is written in the Prophets, And ye shall all be taught of God every man therefore that hath heard, and learned of the Father cometh unto me. *Ioh. 6. 44, 45.* therefore incline you ears and heare within, your teacher is within you, if you obey; but if you refuse and disobey, then judgement followeth for your disobedience. *Isa. 1. 19, 20.* and the light within you, that shews you sin and evil deeds, will teach you to forsake the evil and shew you the way to the Father and to Salvation, if you love and follow it; but it will condemn you if you disobey and hate it, *Col. 1. 27. Ioh. 3. 19. 20.* Now you are warn'd and all left without excuse, and that in your consciences is my answer;

come out of your rebellion, the light in you lets you see it; follow the light and follow not your wicked thoughts, devices; nor rebellion, and wickednesses; you have served sin long, and to the Devil, plead not for it, but forsake it and come out of it, his servants ye are to whom ye obey, he that commits sin is the servant of sin, and son of the Devil, read *Rom.* 6. 16. *Ioh.* 8. 34. *I Ioh.* 3. 8. hearken to the light within you, that checks and reproves you for sin, and obey that that will not deceive you, but if you obey and follow it, will teach you, when such as doth draw you from the teachings of Christ within, such doth seduce you, *Ioh.* 2. 26, 27. Come to the light to be led into the holy life & into the pure worship of God, in the spirit, obey the light, take up the cross to your wills, & come to Christ; come out of your false Churches, & off from your proud Priests, & off from your false Pastors, to Christ the true shepherd & bishop of the soul, & the true Pastor & feeder of his flock & come to the Church in God, *1 Thes.* 1. 3. *Heb.* 12. 22, 23. and their overseers made by the holy Ghost, *Act.* 20. 28. is known, & elders in Christ, *1 Pet.* 5. and there is no constraint, nor for filthy lucre, and such as dwell in the power knows the voice of the Father and the Son, to speak in the Church, and amongst such, *Ioh.* 10. 4. *Gal.* 4. 6. *Luk.* 12. 12. *Act.* 2. 4. *Mat.* 10. 20.

Take heed to that which is pure of God in your consciences, and obey it. that which calls for a pure conversation, *1 Pet.* 1. 13, 14, 15, 16. and let your light so shine before men; that they may see your good conversation, and come out of your sprinkling of Infants; it is no ordinance of Christ, come follow the light and come out of your false baptism, all, that you may be buried with Christ in the true baptism, *Rom.* 6. 1. in the suffering, and witness that through the cross, and so a fellowship with him in the new life. ver. 3. 4. & be baptized into Christ, so put him on. *Gal.* 3. 27. & by one spirit, witness that baptism into one body, *1 Cor.* 12. 13, 12, 13. where there is one Lord, one faith, one baptism, and so of such, one God and one Father of them all, who are of the household of God in that Church which is the pillar and ground of the truth, *Eph.* 4. 4, 5, 6, 7. *2 Tim.* 2. 19. *1 Tim.* 3. 15.

Come all you that are weary and heavy laden, saith Christ, and I will give you rest, obey the light, and come out of your sins, take up the cross and deny your wills, and forsake your iniquities,

iniquities, *2 Tim.* 2. 19. and Christ will receive you and elect you, he is the foundation of election, obey him that you may be laid on him, and builded up into the election, *1 Pet.* 2. 4, 5. and give all diligence to have the assurance of calling and election, *2 Pet.* 1. 9, 10. Christ Jesus he is the light and the way to the father, and the author both of election and salvation; to all that obey him; *Ephes.* 1. 10. *Ephes.* 2. 7, 8, 18, 19. *Ephes.* 3. 9, 10, 11. *Heb.* 5. 8, 9.

Now Christ Jesus he is the true light, that lighteth every man that comes into the world, and with his light you see darknesse in you, and rebellion and wickednesse; and he the true light calls you by his light, to forsake darknesse, wickednesse, rebellion, sin, and evil, and he calls you with his light, to come out of darknesse, and follow him that gives you light, *1 Joh.* 1. 5. that with it you may be led on to him Christ Jesus to the Father of lights, and into the marvellous light, *1 Pet.* 2. 9, 10. And now that you are called and perswaded by the light to obey and follow it, if you will not obey and follow the same, but continue in your wilfulnesse, sinfulness, and rebellion, taking pleasure in wickednesse, and so love darknesse rather then the light, and disobey the truth to take pleasure in unrighteousnesse, then great will your condemnation and damnation be, *John* 1. 5, 9. *Iohn* 8. 12. *Iohn* 14. 6. *Iohn* 3. 19, 20. *2 Thess.* 2. 7, 8, 9, 10, 11, 12. and *2 Thess.* 1. 8, 9. *Romans* 1. 18. *Revel.* 20. 10. *Rev.* 21. 8, 27.

Election and Predestination stands in the counsell of God.

Those things concerning Election and Predestination stands in the counsell of God, and are hid from all the wise and prudent of the world, yet the secrets of God are with them that fear him, and he is pleased to reveal his counsell, and such things to babes; and those babes are born again contrary to the will of man, *Iohn* 3. 6, 7. *Ioh.* 3. 10, 11, 12. *Iohn* 1. 22, 23. and such as witnessed election and predestination, were such as were born again of water and the spirit (that the Scriptures speaketh of) and knew the mysteries opened in them, and to them, and saw what God foreknew to predestinate, and what to reprobate: learn to deny your selves, and obey the

Rev. 5. 1. light, that you may be taught of God to know the same, and
2, 3, 4, 5. to know the two seeds (within) and learn to see and know,
1 Cor. 1. that except you be born again you cannot enter into the king-
18. dome of God, nor witness assurance of the eternall inheri-
Eph. 2. tance nor election, therefore busie not your minds about those
1 Cor. 6. 17. things, in your wills and fleshly natures, for from such and
Heb. 2. 10. the serpents seed are they hid, praised be the Lord, *Mat. 11. 25,*
11. 26, 27. But ye have a light to the which ye do well to take
 heed unto, to obey and follow the light of Christ within your
 consciences, which checks and reproves you in secret, for sin
 and evil, and if you love and obey that light, it will teach
 you and guide you to the sword, to know the power to cut and
 bruise the Serpents head (within you) and so through the
 crosse to witness a suffering with Christ in the mystery through
 the ministry in the crosse and so know a bearing about in
 your bodies the dying of the Lord daily, that the light of Christ
 may through the crosse, by slaying the enmity, be manifested
 to your souls and in your mortal flesh, *2 Cor. 4. 6, 7.* to the 12.
 that through the obedience to the light within, and the eter-
 nall truth through the spirit, your souls may be purified, *1 Pet.*
1. 22, 23. and the seed raised up by the power of God, which
 Christ taketh upon him, and not the nature of Angels, and so
 to witness the birth and bearing up over the world; and
 through the quicknings and working of the divine power, to
 know your souls joynd to the seed, and so to God, by being
 changed from glory to glory, into the pure holy image, by the
 spirit of the eternall God, to know election in the ground,
 and truths as they are in life and power thereof enjoyed,
Mat. 25. through the obedience to him and his light, guide, and spi-
28. 19, 30. rit, to witness the salt, seal, savory discerning, and holy un-
Mat. 25. ction which teacheth all things, *2 Cor. 3. 17, 18.* *1 John 2. 20.*
41. to the and 27. Otherwise if you rebell and reject the counsell and
end. teachings of the light, and gift which should teach and guide
2 Thes. 1. you to God the good giver and father of lights, for your rebel-
8. 9. lion and sloathfulness, God can take his gift and light from you
 for your negligence and disobedience, rebellion and wicked-
 nesse, as the talent was taken from the unprofitable servant,
 and after cast soul and body into hell, to be tormented for
 every and then wee and misery: therefore all now while you
 have

have time, prize it, *Math.* 25. The fear of the Lord is to depart from iniquity, pride, arrogancy, and every froward way and the manifestation of the spirit is given to profit withall. *Prov.* 8, *1 Cor.* 12. *Rom.* 1, 19. then such as willingly and knowingly after conviction, do continue in pride and envy, self-love, covetousnesse, oppression, vain-glory, and wrath, maliciousnesse, self-love, arrogancy, frowardnesse, and wickednesse, and do not deny themselves of those things, and depart out of the iniquity, but continue in their unrighteousnesse, making covers and excuses for sins, such as are rebellious children who do reject the counsell of the light of God in their consciences, which doth convince them of sin, and checks and reproves them for the same, and though they make many prayers, and offer sacrifice in that nature which departeth out of the true fear, and so continue in their pride, arrogancy, frowardnesse, and wickednesse, God doth not accept of them nor their service, no more then he did of such in their nature, which he sent to cry against, and said his soul loathed their sacrifices and services that stood in that nature, and they were abomination to him, as the Prophet then said, and so say I from the Lord the same to all such, and Christ Jesus doth say, Such as be workers of iniquity, through great in profession and shew, yet he will disown them, and say, he knoweth them not, as may be read, *Prov.* 6. 16, 17. *Isa.* 1. 10. to the 16. *Isa.* 3. 11, 12. and so on, *Math.* 7. 20, 21, 22, 23.

Nevertheless the foundation of God standeth sure, and hath this seal, The Lord knoweth them that are his, and let every one that nameth the name of Christ depart from iniquity, *2 Tim.* 2. 19. they must either depart from iniquity, or else depart from Christ, that continue in the work of iniquity. Then it is the duty of every one that doth professe the Gospell of truth, and the name of the Lord Jesus in the Gospel ministracion, to depart from iniquity, and obey the light and truth of the Gospel, that they may be accepted of God, and builded upon the foundation of the Prophets and Apostles, Christ Jesus being the chief corner stone, in whom the building fitly framed, groweth into an holy temple in the Lord, and that such may also be sealed with that holy spirit

of promise, *Isa.* 1. 16, 17, 18, 19. *Matth.* 7. 21. and 24, 25, 26. 27, 28, 29. *Ephes.* 2. 18, 19, 20, 21. *Ephes.* 1. 11, 12, 13.

And seeing it is so, then those that continue in pride, covetousnesse, envie, malicionnesse, lying, swearing, drunkennesse, vain talking, foolish jelling, pleasures, and wantonnesse, consening, cheating, and dissembling, wantonnesse usurpation, vain-glory, oppression, earthly-mindednesse, scorn and disdain, these and the like of that nature, under what cover and pretence soever, being practised, delighted, and wa ked in, and not denyed, loathed, cast off, and forsaken, and declared against, else such hath not yet learned their duty towards *God*, and doth not forsake iniquity, but continue in it, and pride, lust, and excessse, dissimulation, and hypocrisie; and such are not builded upon the foundation, as aforesaid, nor sealed, but are under the woes, the curse, and the wrath, professes what they will, and except they repent and amend by forsaking their sins, they are all like to perish, *Isa.* 5. *Luk.* 6. *Isa.* 30. 1. *Isa.* 28. 1, 2, 3. *Rom.* 2. 5, 6. *Tit.* 1. 16. *Rom.* 1. 18, 19, 22. and 28, 29. ver. *Rev.* 21. 8, 27. 2 *Thes.* 1. 8, 9. *Rev.* 9. 12.

What Repentance is, and how to be known, &c.

Repentance is a forsaking the evil, and turning from darknesse to the light, to obey and follow it; out of sin and ungodlinesse, into grace, purity, and holynesse: for the grace of *God* which bringeth salvation, being obeyed through the goodnesse and wa ked in it teacheth to deny ungodliness and worldly lusts and to live righteously, soberly, and godlily in this present evil world, and such are the fruits of repentance, by turning from darknesse unto light to obey grace and walk in the light of the Lord, and in a holy & pure conversation which he calleth unto, *Rom.* 2. 4, 6, 7, and 10. *Act.* 26. 16, 17, 18. *Tit.* 2. 11, 12. *Eph.* 5. 1 *Pet.* 1. 13, 14, 15, 16, 17. But such as are convinced of sin and evil by the light, and doth not obey the light that comes from the Lord *Jesus* to forsake the evil, and come out of darknesse, sin and iniquity, error and deceit, such are unprofitable, and in the works of darknesse, loving the evil, and haters of the light, and this is their condemnation that light is come, and they

they love darknesse rather then the light , because their deeds are evil, *Iohn* 3. 19, 20.

Some grounds of truth laid down, as followeth, and duties.

1. Duty, That Christ Jesus is the true light , which doth enlighten every man that cometh into the world and they that follow him the true light, are by it led out of darknesse, error and deceit, into the light of eternall life, *Iob.* 1. 5, 6, 7, 8, 9. *Ioh.* 8. 12.

2. Then it is the duty of all that professe the gospel of truth, and desireth the knowledge in the enjoyment of eternall life; and to be redeemed out of darknesse, error and deceit; to take heed of sinning against the light, or disobeying the same after conviction and manifestation; least they be leit in darknesse, error, and deceit; and through their sloathfulnesse; negligence and disobedience to the light, and truth manifested, they be cast with the unprofitable servant into utter darknesse, where is weeping and wailing, and gnashing of teeth, *Mat.* 25. 28, 29, 30.

3. That Christ Jesus is the way to the Father, and to salvation, and able to save to the uttermost all those that deny themselves, follow the light, take up the daily crosse, and to come unto God by him, and there is no other name to be saved by under heaven, nor no other way to the Father but by the Lord Jesus; according to the declaration of the Scriptures, and the working of the spirit of truth, which spirit according to gospel-discipline, doctrine and promise, is the perfect guide into all truth. *Iohn* 16. 13. *Act.* 10. 42, 43. *Act.* 4. 11, 12.

4. That the Lord is the teacher of his people in the new covenant, according to his promise, made by his servants the Prophets, who prophesied before of the coming and sufferings of Christ, as it is written and witnessed, *Ier.* 31. to the 35. *Isa.* 54. 13, 14. and Christ when he came confirmed what the Prophets had said concerning the same, saying, no man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day: It is written in the Prophets, and they shall all be taught of God, every man therefore that hath heard and learned of the Father, cometh unto me.

Ioh.

John 6. 44, 45. *Heb.* 8. 10, 11. *Heb.* 10. 14, 15, 16, 17, 18, 19, 20.
1 Per. 1. 10, 11, 12, 13, 14, 15. *Ezek.* 11, to the 17.

4. That Christ Jesus the anointed of God, is the Saints high Priest and teacher in the new Covenant and royall priesthood, and he is the end of the first covenant, and that priesthood which took tythes and offered sacrifices both for their own sins and the sins of the people, but could never make the people perfect thereby; but Christ Jesus is the end of that priesthood and law, by which they were made priests, and by which tythes were commanded for their service to them to be paid, *Heb.* 3. 1. *Heb.* 2. 17. *Heb.* 8. 6, 7, 8, 9, 10, 11. and he who through the eternall spirit offered himself to God the Father, hath by his own blood put an end to the Leviticall priesthood, and the law, (by which they were ordained or made Priests, and by which tythes were commanded for their service to them to be paid) and he who through the eternall spirit, offered himself to God the Father, hath changed the Priesthood and law, and ended both law and Priesthood, by which Priests were then ordained, & by which to them for their service therein, *Numb.* 18. tythes under that priesthood were paid, *Numb.* 18. 20, 21. so the Priesthood and service therein being ended, tythes are there ended also, for the Priesthood being changed, and that covenant taken away, there was made of necessity a change of the law also, so an end of tythes, with the Sacrifices, burnt offerings, and the things there spoken of, and Christ Jesus is the everlasting offering and Saints high Priest, and the mediator of the new covenant, the end of the old, and sum of all the things, and substance, of all tythes, shaddows and figures of him, and tythes being a thing in the covenant and Priesthood which Christ hath ended, therefore tythes by him are ended, and for proof to confirm the same, read at large the 7, 8, 9, 10. Chapters to the *Hebrews*.

Those that take tythes, &c. are not in the new covenant.

Then such as professe faith in Christ, and acknowledge the new covenant and Gospel-ministration therein, which is upon better promises, *Heb.* 8, and 10 chap. and in whom dwells the fulnesse of the Godhead bodily, *Col.* 2. 9. Such as this do professe,

professe, and either take tythes or pay tythes, are out of the substance and out of the new covenant, that do not deny upholding what Christ Jesus hath shed his blood for to put an end unto, that he might bring in a better hope, and to be made perfect, pure, and compleat in him the substance and fulnesse, *Heb. 7. 11*, to the 20. *Heb. 7. 22, 23*, to the end. *Col. 1. 26, 27, 28. 1 Job. 3. 3. Col. 2. 9, 10. Eph. 4. 11, 12, 13.* But such as professe themselves to be Christs Ministers in the new covenant or Gospel ministration, and takes tythes, or compells people to pay them tythes, such are enemies to the Gospel of Christ, and dishonours the Lord Jesus by so doing, for such are upholders, and cauſeth others to uphold that which Christ Jesus hath shed his blood to put an end unto, with that Priesthood and service, *Numb. 18. 1, 2*, to the 8. In which Priesthood, and for which service the tythes were paid, *Numb. 18. 20, 21.* and the Priesthood and service for which the Priests had tythes, is ended and done away (to Christians) by Christ; and Christs Priesthood is not of *Aarons* tribe that took tythes, but of the tribe of *Judah*, they took no tythes, nor had no command for the same, so not Christs Ministers, for it is evident that the first Priesthood and covenant is changed and ended, and that the Lord sprung out of *Judah. Heb. 7. 11, 12*, to the 18. which had no command to take tythes, but in him they with that first Priesthood ended, *Heb. 7. 22, 23*, to the end. *Heb. 8. 1, 2, 3*, to the 11. *Heb. 9. 11, 12*, to the 18. and *Heb. 10. 1, 2, 3, 4, 5, 6.* to the 21. then such as take tythes, upholds the first priesthood, which Christ hath ended, and such as do so, deny Christ come in the flesh. *1 John 4. 1, 2.* to put an end to those things in the Scriptures concerning the first Priesthood before mentioned, spoken of, and in their works are against him, *Tit. 1. 16.* and so Antichristians, but the Priests of the world that take tythes are such, so enemies to the crosse of Christ. *Philip. 3. 18, 19.* and enemies to the Gospel of Christ, therefore Antichristian ministers, and not the ministers of Christ nor the Gospel,

5. That Christ Jesus is the mediator of the new covenant, and the end of the old, for he hath taken away the first, that he might establish the second upon better promises, without sacrifices and burnt offerings, so without tythes, and this
Jesus

Jesus who is the mediator of the new covenant and end of the old, he is perfectly able to save to the uttermost (without rites and burnt offerings, or mans inventions) all those that come unto God by him, and he is the author of eternall salvation to all that obey him, *Heb. 12. 24. Heb. 7. 22. Heb. 9. 15. Heb. 10. 5, 6, 7, 8, 9, to the 19. Heb. 5. 8, 9.*

6. That the true worship of God in the new covenant, of which Jesus is the mediator, and the Saint's high priest in the royall Priesthood, *Heb. 3. 1. 1 Pet. 2. 5, and 9.* is in the spirit and the truth, as he hath said, *John 4. 23, 24.* and God is that spirit which we worship, and beholding with open face as in a glasse the glory of the Lord are changed, according to the working of his divine power after the good pleasure of his will, from glory to glory into the same pure image as by the spirit of the Lord, *Philip. 3. to the 3 verse, 2 Corinth. 3. 17, 18.*

7. That the Ministers of Christ, and the new covenant, are made able Ministers thereof, not by man, *Gal. 1. 1.* but by the Lord, *Gal. 1. 11, 21, and 15, 16.* and such were able Ministers of the new covenants, not of the letter, but of the spirit, *2 Cor. 2. 6.* And the Ministry of Christ in the new covenant, (or Gospel Ministracion) is for the perfecting of the Saints, to build them up into the unity of the faith, and to lead them from faith to faith into the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulnesse of Christ, and to a perfect man in Christ Jesus, as is witnessed in the Scriptures, both by Christs own doctrine declared of, and the declaration of the doctrine of Christs Apostles and Ministers, *Mat. 5. 4, 8. Phil. 3. Eph. 4. 11, 12, 13. Rom. 1. 16, 17. Heb. 6. 1. Heb. 12. 2, 23. Rev. 14. 3, 4, 5. 15. 11, 12, 13. 1 Cor. 2. 6, 7, 13. 1 Joh. 4. 6, 17.*

The false Ministry and Ministers.

Then those Ministers that are made by the will of man, and such as are Ministers of the Letter, and not of the spirit, such are not taught of God, neither are they the Ministers of Christ, nor his Gospel, and such as have a form of godlinesse, and wants the power, are to be denied and turned away from, and that Ministry which doth not lead up to perfection, but keepeth
people

people ever learning, and never able to come to that perfect measure of the knowledge of the Son of God, and the eternall truth, and to a perfect man in Christ Jesus, is none of Christs Ministry, but the Ministry of the world, and of Antichrist, therefore not the Ministry of Christ, nor the Gospel, but such a Ministry as that which is spoken of, that keeps people laden with sins, and led away with divers lusts, and saying (under it) they cannot be freed from their sins whilst they live, that is such a Ministry as Christ hath not ordained in the new covenant, but is shut out, therefore that Ministry is a contrary Ministry to Christ and his Apostles in the new covenant, and to be holden accursed, also the Ministers thereof; as it is required, 2 Tim. 3. 1, 2, 3, 4, 5, 6, 7. Gal. 1. 8, 9.

*Who the false Prophets are, and how to be known,
even by their fruits, as Christ hath
said, Mat. 5. 15, and 20.*

The false Prophets, idoll-shepherds, and blind watchmen were, (and are) such, as bears and bore rule by their means; and such as sought, and doth seek, for their gain from their quarter, greedy dumb dogs, that never had (nor ever have) enough, but were and are such as sought and seeketh for the fleece, and then made, and now maketh a prey upon the people, and preached, and doth preach for hire, and then went, and doth now go in the way of Cain, who received and doth receive the wages of unrighteousnesse, Balaam-like, and such the Lord was, and such the Lord is against; and sent and doth send to cry out against them; but the Priests of the world are such, and hath such fruits whereby they may be known to be the false Prophets, idoll-shepherds, blinde watchmen, and greedy dumb dogs that are never satisfied, but either petitioning, or crying to the people, and crying out to the Magistrates, to help them with one thing or another, and if they might but have their wills, they would shew forth their cruelty, doggednesse, persecution and tyranny, as many of them have already done, so they are out of the example of all the true Prophets and true Apostles of our Lord Jesus Christ, therefore to be cryed out of and declared against, and the wo is

unto them for their reward, as it was to such, *Jer. 23. Isa. 3. 11. Ezek. 34. Ier. 5. 30, 31. Isa. 56. 10, 11. Mic. 3. 3, and 11. 2 Pet. 2. Iud. 11.*

The Resurrection of the just and unjust.

That the resurrection of the just and unjust and the Saints shall be raised up to be glorified, and enter into the eternall joy of their Lord; but the wicked to be terrified; and the just hath boldness in the day of judgement, *1 Iohn 4. 17.* and are accepted, but the wicked, and all the nations that forget God, are to be turned into hell, *Psal. 9. 17.* and thither goes the disobedient and cursed to be tormented eternally, from the presence of the Lord, and from the glory of his power, *1 Cor. 15. 12, 13, 14, 15, to the 30. Alarh. 27. 5, 2, 13. Rev. 20. 6. Math. 25. 41. to the end. Rev. 20. 10, 11, 12, to the end. Rev. 21. 8, 27. 2 Thes. 1. 8, 9.*

The Lord will plead with all flesh.

That the Lord will plead with all flesh, by his sword, and by fire, *Isa. 66. 15, 16.* and the terrours of the Lord is to be known to all flesh, and upon all the wicked and ungodly, *Mal. 4. 1. Zeph. 1. 14, 15.* therefore happy are they that obey the light which comes from the Lord Jesus; which light doth convince them of, and reprove for sin and evil, that through their obedience to the light, they may be led out of darknesse, and know judgement, and vengeance to consume the wickednesse, and seed of the Serpent in them; and know the power of life to work in them, that through their obedience to the light and truth, they may have their souls purified, as such had who obeyed the truth through the spirit, and have, *1 Pet. 1. 22, 23.* their bodies washed with the water of the word, through the sanctification of the spirit, *1 Cor. 6. 11.* and so know their souls joyed to the divine life through the eternall spirit, *1 Cor. 6. 17.* and through their obedience to the light, and Ministry in the crosse, *1 Cor. 1. 18.* that they may give all diligence (here) to make their calling and election sure, that so an entrance may be ministered abundantly into the everlasting kingdom of

our Lord and Saviour Jesus Christ, 1 John 1.9. John 8. 12.
Heb. 5. 9. 2 Pet. 1. 10, 11.

*There is no place to be purged in, betwixt heaven and
 here, therefore plead not for sin, &c.*

No unclean thing shall enter, nor the unrighteous shall not
 inherit the kingdom of God, 1 Cor. 6. 9, 10, Gal. 5. 19. 20.
 and there shall not in any wise inter into it any thing that defileth,
 nor that which worketh abomination, or maketh a lye,
 Rev. 21. 27. Then such as continue in sin unseparated, and are
 not purified from it here, their case is dangerous, for the un-
 clean shall not enter into Gods kingdom, and there is no place
 betwixt heaven and here to be purged in, and the unrighte-
 ous shall not inherit the kingdom of God, therefore be not de-
 ceived, for such as dies in their sins and unrighteousnesse,
 coming so to the judgement, then wo and misery is their por-
 tion eternally: take warning betimes and read, Rev. 14. 9, 10,
 11. Rev. 20. 10, 11, to the end, Rev. 22. 11, 12, 13, 14, 15.
 Rev. 21. 8, 27.

*The difference between the naturall and spirituall estate,
 and condition: and how the soul comes to enjoy fel-
 lowship with God; and partake the sweet
 Gospel, grace, and virtue.*

Men naturally know not the things of the spirit of God,
 because they are spiritually discerned, 1 Cor. 2. 14. And in
 a state of unregeneration, they are dead in trespasses and sins,
 Eph. 2. 1. but alive in the evil, pride, vain glory, serving divers
 lusts and pleasures, Eph. 2. 1, 3. to in death's reign: and all
 their adings, in their wills, in that nature turn'd from the light,
 is out of a selfish principle, and in that self-seeking nature think-
 ing thereby to merit something by their own self-ading in that
 nature turn'd from the light, so setting up their self-ading, and
 performances that stands in their wills, thinking to get life and
 peace (or salvation) thereby, but all that is seen with the light,
 to be put of the true ground and not in the like of truth, which
 stands out of the light in the mans will, & with the light which
 calls the mind within, and crosseth the will in the ground, is

all that with the light discovered; reprov'd, and with the light judg'd and condemn'd, and peace comes into the soul, as the light is submitted to and obeyed, and so through the obedience to the light, the will and will-worship is denied, and with the light is the heart searched; and the reins try'd, and so the light being submitted unto, it judgeth the selfish Principle, and cuts down the fleshly wildome, which light reproveth and judgeth the ground of the deceits with its fruits and effects, which light being obeyed, openeth the understanding, and also shutteth out the pride and vain glory, and the light crosseth the ground of self and self-actings, and judgeth all that is acted in the mans will and fleshly wildome; which light being submitted unto and contained in, it worketh into a reformation, and changeth the heart, begereth a love to the truth, and a hatred against the deceit; which light guideth out of self unto the power of light, which through the workings of the eternall spirit, putteth out of self, and begets a pure will, and an earnest desire after the goodnesse, and so working into the sincerity, the desire is reall towards the Lord, to seek after him in his own way, contrary to the will of man, and according to the pure minde and will of God, which light being obeyed, loved, and yeilded wholly unto, it leads out of corruptions into purity, out of nature into grace, to witnesse the regeneration, and be made partaker of the divine nature, being led by the light out of the corruptions and corrupt nature, as before, and so out of darknesse into the marvellous light, and worketh into the patience and pure zeal: the light being loved and followed, it leadeth to the power which through the eternall spirit worketh through the understanding into the endlessse love, and so joyns the soul to the divine power, through the obedience in the spirit; whereby it receives eternall joy and comfort in the Lord: who teacheth such, to deny self, self-love, self-joy, self-praise, vain glory, and self-acting; and to attain the love and joy of the Lord, from the light and grace received (against and contrary to the corrupt will and fleshly wildome of naturall man) in the power of life and love, from and according to the grace received, so to act from life in the quicknings and strength

strength of the Lord, according to the working of his divine power, and the assurance of the fathers love, in this measure, according to the working of his divine power, and the enjoyment in that measure and manifestation, so growing in the life of the eternall truth, and so perfecting holinesse in the fear of the Lord, and salvation by degrees, in obedience to the truth through the spirit; and there is the true understanding of it according to measure and manifestation; and the true knowledge of the degrees and passages in the inward man; working up also to the sense of the outward, or the creature man; through the Crosse by which the enmity is slain, and the enjoyment of the divine love known, and so the naturall members of the mans body is washed with the water of sanctification, and bodies cleansed from corruptions, whereby the members are made instruments of righteounesse unto holinesse, and bodies and souls offered up to the Lord as a reasonable sacrifice, to do him service, being bought with a price and redeemed to purity again, through the working of the divine power into the enjoyment of the riches of the love of God, whereby there is a growing from grace to grace, from faith to faith, from glory to glory, into the eternall purity, and so into the fellowship with the father and the son; and to be partaker of that sweet grace and vertue, *Iohn 14. 20. Iohn 17. 9. Rom. 1. 16, 17. 1 Cor. 6. 11. Rom. 6. 11, 12, 13. Rom. 6. 18, 19, 20, 21, 22. Rom. 12. 1. Iohn 12. 3. 1 Iohn 3. 20, 21. Cor. 3. 17, 18. 2 Pet. 1. 3. 1 Iohn 4. 16, 17. Ioh 11. 26. Ioh 14. 20.*

Those that follow Christ must take up a daily Crosse, and follow him through the sufferings;

All who follow Christ must follow him through the sufferings, for such as will live godlily in Christ Iesus must suffer perlecution, *2 Timothy 3. 10, 11, 12.* then they that are persecutors are none of Christs followers, take notice of that, but such are the Priests of the world, and many of their members or hearers, therefore they are none of Christs followers: they that are such may read themselves in *Isaiah the 59.* and *2 Tim. 3. 1, 2, 3.* to the 10. and likewise in the 13. verse, and

and *Iſa. 1.* but thus ſaith the Lord to ſuch; when ye ſpread fourth your hands, I will hide mine eyes from you, yea when ye make many prayers I will not hear: your hands are full of bloud; *Iſa. 1.15.* and wo to you that are persecutors; and to the wicked, in ſhall go ill with you, *Iſa. 3.11.* but bleſſed are they that are persecuted; and ſuffers for righteousneſſe ſake, their reward is great in heaven; read *Math. 5. 10, 11, 12.* and *Luk. 6. 22, 23.* And as Chriſt hath ſuffered in the fleſh, arm your ſelves likewise with the ſame mind, for he that hath ſuffered in the fleſh hath ceaſed from ſin, that he no longer ſhould live the reſt of his time in the fleſh to the luſts of men, but to the will of God, *1 Pet. 4. 1, 2.* &c. And if ye be reproached for the name of Chriſt happy are ye, the ſpirit of grace and glory reſts upon you; *1 Pet. 4. 13, 14.* And all who followeth Chriſt muſt take up the daily croſſe; and ſuch as loves any thing more then Chriſt, he is not worthy of him: and, ſaith Chriſt, he that will be my diſciple muſt deny himſelf, and take up his croſſe daily, and follow me, *Luke 9. 23, 24.* to the 28. *Math. 10. 37, 38, 39.* No crown without the croſſe.

The Croſſe in the Myſtery, and what it cuts down and raiſeth up, as it is taken up daily, &c.

The Croſſe in the Myſtery, Coloſ. 1. 26, 27, 28. is known to ſuch as obey the light which comes from the Lord Jeſus Chriſt, which light doth convince of ſin, and unbelief, ſelf-love, ſelf-righteouſneſſe, pride and vain glory, and all iniquity, and reproves in the conſcience for ſuch, which light ſheweth the luſts and evil of the heart, and the light is within that does ſo, which light manifeſteth corruptions, and the naturall estate: which light checks and reproves for ſin and evil; and being obeyed, reacheth to forſake ſin and the pride of the fleſh, and all evil deires; luſts, and devices of miſchief; the light where it is obeyed croſſeth them and judgeth them within, in the ground from whence they do ariſe: which light that ſo convinceth of evil, and where it is ſubmitted unto, croſſeth the ground of enmity, and judgeth deceit in its appearance within; the ſame light worketh upon the conſcience, and worketh men in the knowledge of ſin: And ſuch as encline

to the light may know it calling them daily to come to repentance, which light being attended upon perswadeth mans heart to turn from the evil to the good, and in perswading his heart, perwades him (to wit, the creature man) against sin, & to turn from the iniquity, and he joyning to the light, his lusts, naturall corruptions, and inclinations to the evil, is thereby (to wit by the light) not onely discovered, but also crossed, judged, and condemned. So the creature man obeying the light, and serving the good, he forsakes the evil and becomes a servant of righteousness, yeilding up his members to the light, as instruments of righteousness unto that which is holy, that he may serve in the new life, and so witness the change and the new creature, as it is written, *Rom. 6. 11, 12.* and the 17. 18. to the 23 verse, *2 Cor. 5. 17.*

Which light as aforesaid, within in the conscience that reproves for sin being obeyed, and upon the discovery and manifestation to the view of the understanding, submitted wholly unto, it crosseth and crucifieth lusts and all evil of what sort soever, as it doth arise; so condemning sin in the flesh, and also quickens the soul, so easing it and redeeming it according to the working of the divine power, and thereby freeing the soul from the bondage of corruptions, wherein it was held; which corruptions are purged out of the soul by the Ministry in the crosse: *1 Cor. 1. 18.* through the obedience to the light and truth in the spirit, *1 Pet. 1. 22. 23. 1 Pet. 2. 9. 10.* and so the soul is through the obedience to the light, and by the operation of the divine power raised up from under the bondage wherein it had been held; into a spirituall enjoyment of the fathers eternall love; and wrought through the obedience to the light and truth in the spirit, into the new life and spirituall worship; *Rom. 6. 1, 2, 3, 4. Iohn 4. 23, 24. Rev. 22. 17. Philip. 3. 3.* whereby the heart through the obedience to the light and the eternall spirit, is circumcised, the body of sin put off, and the soul baptized into the endless love, so into Christ the fulnesse; whereby it putteth him on; and so stands complete in him the fulnesse; and being baptized by one spirit into unity in that one spirituall body, so into the new covenant, entered, sealed, and confirmed, and there the soul sits under the vine, receiving of the virtue from the fulnesse; and drinketh in

in that one spirit, where there is one covenant, one body; one head of life, one spirituall rock for souls to be refreshed at, and in; one faith, one Lord, one baptisme (which is not carnall but spirituall) and so there is no confidence in the flesh, nor fleshly worships, but a rejoycing in Christ Jesus, and being of the spirituall seed, in the spirituall worship and covenant. There is a glorying in the Lord the justifier, and in the spirituall circumcision, baptisim, breaking of bread and prayer; and the glory, communion and fellowship into the covenant and doctrine, is known by the preaching of the crosse, and the Ministry of the spirit, through the crosse; which crucifieth the worlds nature, and the creature to the world, and there my glorying is where the old things are passed away, and the new things enjoyed, for if any man bein Christ he is a new creature. Old things are passed away, and behold, all things are become new; as it is written and known with such as enjoy the same, 2 Cor. 5. 16, 17. Rev. 21, and Colos. 2.

1 Cor. 10.
15, 16, 17.

9. 10. Galat. 3. 27, 28. 1 Cor. 12. 11, 12, 13. Eph. 4. 4, 5, 6. John 6. 53, 54, 55, 56, and 1 John 5. 20.

Shaking, Quaking and trembling is no new thing, which is despised in this generation, but witnessed in the Scriptures amongst the people of God, then, as the Scriptures declareth, &c.

And though the Serpents seed do revile the people of God by names of reproch, yet thus saith the Lord, Harken unto me ye that know righteousness, the people in whose heart is my law; fear ye not the reproaches of men, neither be ye afraid of their revilings for the moth shall eat them up like a garment, and the worm shall eat them like wooll; but my righteousness shall be for ever, and my salvation from generation to generation, read Isa. 51. 7, 8. And though we be reproached and called by the name of Quakers reproachfully, yet the power we witness and the salvation; which power in other generations was witnessed amongst the people of God, that witnessed both shaking, trembling and quaking, according to the declaration left for a witnesse upon record in the Scriptures. For Moses the servant of the Lord did exceedingly fear and quake, as for proof you may read Hebr. 12. 21. and Acts 7. 22. and if

Moses

Moses had been here now and witnessed such a condition of quaking, the Priests and people of *England* many of them would have been ready to have reproached *Moses* and have called him a Quaker, as they do reproach the people of God under the name of Quakers.

Secondly, *David's* flesh trembled, *Psalms* 119, 120. and he roared by reason of the disquietness of the heart, *Psal.* 38. 8. *Psal.* 22. 1.

Thirdly, *Job* saith that trembling took hold on his flesh, *Job* 21. 5, 6. And at this saith he, my heart trembleth, and is removed out of its place, *Iob* 37. 1.

Fourthly, The Lord sent *Isaiah* to the people to speak his word, saying, Hear the word of the Lord all ye that tremble at his word, *Isaiah* 66. 5. and *Isaiah* and those trembling people, and such as the Lord had given him, were for signes and wonders in Israel: *Isa.* 8. 16, 17, 18.

And if any witness a trembling condition now, as such did then, they are reproached and hated, and are for signes and wonders in *England*; and by them reproachfully and scornfully called Quakers.

And if *Iob*, *David*, and the people with *Isaiah*, had been here now, and witnessed such conditions of shaking and trembling, the people in this generation and the Priests, might have had as good ground to have called such Quakers; as they have to call the people of God Quakers now, who witness the law of God written in their hearts, and the power that worketh salvation: but such as so reproach and revile the people of God by the name of Quakers, are ignorant of the life of the Scripture, and the power which worketh our salvation with fear and trembling. *Philippians* 2. 11, 12, 13.

5. *Habbakkuck* the Prophet of the Lord, his belly shook, and his lips quivered. *Hab.* 3. 16.

6. *Jeremiah* his heart within him was broken, and his bones did shake, *Ier.* 23. 9. and see what he saith, *Ier.* 5. 22, and *Ier.* 30. 56.

7. The word of the Lord came to *Ezekiel* the Prophet saying, Son of man eat thy bread with quaking. *Ezekiel*, 12. 18.

Daniel he trembled, and the men that was with him, a great quaking fell upon them, so that they fled to hide themselves, *Dan. 10. 8, 9.*

If *Habakkuk* the Prophet of the Lord had been here now, and his belly had shook, and his lips quivered, as he saith they did; and had *Jeremiah* the Prophet of the Lord been here now, and his bones had shook, and he have been like a drunken man; and had *Ezekiel*, *Daniel*, and the men that were with him been here now, and done so, trembled and quaked, (as the Scripture witnesseth of them, *Ier. 23. 9. Ier. 4. 23. Ier. 30. 5, 6. Hab. 3. 16. Ezek. 12. 18. Dan. 10. 8, 9, 10, 11.*) the Priests of *England* and their people would have been ready to have said, These men had been deluded or mad; and have been ready to have reviled them, and to have called them Quakers.

Yet they can take such mens words to professe, and trade withall for money, but despite their conditions and magnify themselves against the people of God, that witnesseth their conditions, and that power which they did; and such are now by the Priests of *England* and their people reproachfully called Quakers, but you that reproach the people of God; and magnify your selves against them; read what the Lord will do to you, and such like, as it is spoken of in the prophesie of *Zeeph.*

Math. 5. 10, 11, 12.

Luk. 6. 22, 23.

1 Pet. 4. 13.

14.

And though we be reviled and reproached by the name of Quakers, yet we can gladly rejoyce that we are counted worthy to suffer reproach for the name of Christ; and to us reproaches are great riches for Christs sake, as they was to the holy men of God, and to *Moses* who did exceedingly fear and quake, *Hab. 1. 17, 18. Heb. 12. 18.*

Some short and clear demonstrations laid down concerning the light.

Some short and clear demonstrations laid down as followeth, and proved by plain Scripture, to shew the honest hearted, the truth of that pure light of the Gospel of Christ, which is so republed at, with dark minded; which may also further serve to clear the accusations that were against the truth that day,

day, and before in *Worcestershire* at *Bromsgrave* and other places, concerning the light, that truth may also stand pure in its own place and pure being, and stand a witness against lying spirits, seducers and deceivers, who live in error and deceit, that stumble at the light now, as the Jewes and chief Priests and their party did before. 1 Pet. 2. 6, 7.

Wherefore it is contained in Scripture, Behold, I lay in *Sion* a chief corner stone, elect, precious, and he that believeth on him shall not be confounded: unto you therefore which believe he is precious, but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 1 Pet. 2. 6, 7.

First demonstration &c. Christ he is the light of the world, and the true light that enlighteneth every man that cometh into the world, and he hath said that such as follow him (the true light) they shall not walk in darkness, but shall have the light of life: as Christ himself hath said, see his own words of truth, and *Johns* words that bear record of him: for proof to demonstrate and shew, and also witness to the same grounded truth, which is so much stumbled at, read *Iohn* 1. 9. *Iohn* 8. 12.

Secondly, Seeing, that Christ is the light of the world, as he himself hath said, who is to be believed; and hath also said that such as follow him the light of the world, they shall not walk in darkness, but shall have the light of life: and *Iohn* that bare record of Christ the light of the world, he hath witnessed in his record of him, and said, that he is the true light that lighteth every man that cometh into the world: then such as say, Every man is not lighted in some measure with the true light, they deny *Johns* record of Christ, and deny Christ to be the true light that lighteth every man that cometh into the world; and such as say, every man hath not a light to lighten them, they deny the Scripture, and would make *Iohn* a liar. But such as say so, and would do so, they are enemies to the truth and the true light, so enemies to Christ and the Gospel; and are false accusers of *Iohn* that bare record of Christ, and so lie against the record that God gave of his sonne; but *Johns* words of truth and the record that God gave of his son, shall be witness against such to demonstrate, shew, and confute their lies by plain Scripture, without consequence: read as

foreſaid, *Iohn* 1. 9. *Iohn* 8. 12. and *1 Cor.* 12. 7. *Titus* 2. 11, 12. *Iſa.* 42. 6, 7, 9. *Alſo* 26. 18. and *Galat.* 3. 28.

Thirdly, Light ſhineth in darkneſſe, but darkneſſe comprehendeth it not; as it comprehended it not then, *Iohn* 1. 5. yet light is there where it is not walked in, nor obeyed. Such as hate the light, or ſit and walk in darkneſſe, with the light they ſee darkneſſe, for whatſoever manifeſteth darkneſſe is light, *Eph.* 5. 13. And they do not walk in darkneſſe becauſe they have no light, but becauſe they have the light checking and reprov- ing them of evil, and they do not forlake their ſin by obeying and following the light; therefore do they walk in darkneſſe, for ſuch as follow the light are led out of darkneſſe into the light of eternall life, *1 Iohn* 5. 6, 7. and ſuch as had been in darkneſſe, and alienated from the lye of truth, as the *Romans* and *Ephesians* were, it was not becauſe they had not the light, but becauſe they walked not then in it, For that which may be known of God, ſaith the Apoſtle to the *Romans*, is manifeſt within; *Rom.* 1. 19. and even as they did not like to retain God in their knowledge, God gave them over to themſelves; *Rom.* 1. 28. &c. And ſuch as had been alienated from the life of truth as the *Ephesians* were, whiſt they walked in darkneſſe yet they had light; which did to them diſcover the darkneſſe; and the fruits of darkneſſe; but by obeying and following the light, ſuch as ſo did, were led out of darkneſſe and out of the fruits of darkneſſe, and were led into the light of life; ſo that then they walked in the light of the Lord, as they have witneſſed, and may be ſeen *Ephes.* 5. 8. to the 14.

Fourthly, And ſuch as were called out of darkneſſe, had the light when they were in darkneſſe, and by the light were they called out of darkneſſe into the light of the Lord, as the *Arangers* ſcattered throughout *Pontus*, *Galatia*, *Cappadocia*, *Aſia*, *Biſthinia*, ſuch as in time paſt had not been a people (for God,) after they were called out of darkneſſe into the marvellous light, where then the people of God, and ſuch was to demonſtrate, or ſhew forth the praiſe of him who was the true light, *Iohn* 1. 9. *1 Iohn* 1. 5. and they by obeying and following the light, were led into the marvellous light; and as they were, others by ſo obeying may, but they were, there-
fore:

fore: for proof read, *1 Pet.* 2. 9, 10, 11, 12. *2 Pet.* 1, 19, 20, 21,

Fifthly, And this is the condemnation of the world, (not that light is not come into the world to shew men their evil deeds, but) because light is come into the world and men they loved darknesse rather then the light (not because they have it not to demonstrate or shew them their evil deeds, with is contrary to the light) but because they have it to demonstrate and shew them their evil deeds and they hate the light that discovereth their evil deeds; and do not obey it to forsake their evil deeds which is reproved by the light, *John* 3. 19, 20. *Eph.* 5. 13. therefore are they condemned by it.

Sixthly, But all such as love and obey the light doth truth, and cometh to the light, that their deeds may be made manifest that they are wrought in God, and this light is within which they do well to take heed unto, as unto a light which shineth in a dark place, untill the day dawn and the day-starre doth arise (within them) in their hearts: by which light and spirit in the prophecyings, teachings, workings and counsellings, such as follow and obey the same, are led out of darknesse, (error and deceit) into the light of life and so into all truth, according to gospel discipline and promise, *John* 3. 20. *2 Pet.* 1. 10, 20, 21. *John* 14. 20, 26. *John* 16. 13.

Seventhly, Then such as say the light and spirit is not sufficient, (without some other help of mans wit or the like) to lead men to the knowledge of the truth; and to salvation through the obedience to the truth through the light and spirit of truth according to the Father's teachings only: such as say so, shew not only their ignorance of the workings of the light of life, but their ignorance of the guidance of the spirit of truth, and the fathers teachings in the new covenant, and Gospel ministration likewise, and they seem to lie against the holy Ghost, and resist the truth, as such spoken of whose folly did appear, as theirs doth, therefore the case or condition of such is dangerous, as so do, like such spoken of, *Rom.* 1. 18, 19, and 28, 29, 30, 31. verses, *2 Tim.* 3. 8, 9. *Math.* 13. 31.

Eighthly,

Eightly; And seeing that Christ is the true light, and he said such as follow him shall not walk in darkness, but shall have the light of life: and he hath said also that the spirit shall reprove the world of sin, unbelief, &c. and that he shall guide & lead such as follow the guidance thereof into all truth; and such as so obey and walk in the spirit, should in that day know him in the Father, and he in them, and they in him, *Iohn 14. 15, 16, 17, 20. and 26.* And this spirit (should not be a lying spirit, nor an imperfect guide to the followers thereof, but the true spirit of truth, and) should dwell within, to guide and lead them into all truth. And he hath said also, that he the spirit of truth should not speak of himself, (but from him and his father) and Christ hath said of the spirit, that whatsoever he should hear, that he should speak, and he should also shew them things to come; and, saith Christ, he shall glorifie me, for he shall receive of mine, and shall shew it unto you, and he shall teach you all things, (so be the Saints teacher, and he shall bring all things to your remembrance concerning me, so the spirit is both the Saints teacher, their guider and remembrancer) about the things of God; and thus they come to know all truth, as Christ hath said; which truth (in the full knowledge and enjoyment of him, and his father) doth make them free, *Iohn 16. 1, 2, 3. to the 16. Iohn 17. 20. Iohn 17. 10. Iohn 2. 20. and 27.*

9. Then such as say the true light and the spirit according to the Fathers teachings only, is not able to teach all gospel truths, nor sufficient to lead to salvation, such as say so, are lyars against the truth, the true light and the spirit of truth, therefore enemies to Christ and the gospel.

For the Lord Jesus hath said that he is the light of the world, and those that follow him shall not walk in darkness, but have the light of life, eternall life, and so assurance of salvation, who is the author of eternall salvation to all that obey him, the light and the way to the Father, and the true light of the world, that lighteth every man that cometh into the world, *Iohn 1. 9. Iohn 8. 12. Iohn 14. 6. 1 Pet. 2. 9, 10. Heb. 5. 9.*

Tenthly, But such as say the light of the world which is the true light Christ Jesus, that lighteth every man that cometh into the world, is not sufficient to salvation, being obeyed and

and followed (without some other help) such as so say speak they know not what unadvisedly, and such questions the power and authority of the true light Christ Jesus and knows not that he is perfectly able to save to the uttermost all those that come unto God by him, and the author of eternall salvation to all that obey him only, *Heb. 7. 24, 25. Heb. 5. 7, 8, 9.*

Eleventhly, Such as say the light which is Christ by his spirit opening the mystery, is not able to reach all the perfect knowledge of the truth, such as so, are against Christs doctrine in the gospel ministration, and against him Antichristian: for he who is the true light, and lighteth every man that cometh into the world, saith, that all that obey him the true light, shall be saved by him only, and that all that obey him the true light, shall not walk in darknesse, but be led out of darknesse into the light of life, and so into eternall life by him the true light, and perfect Saviour to all such; for he is perfectly able to save to the uttermost all those that come unto God by him, the true light Christ Jesus, and to such as obey him, he is the author of eternall salvation, who is the true light, and lighteth every man that cometh into the world, but is the condemnation of such as after manifestation do wilfully sin against love rendered, and mercy proffered, who do hate the light and love their evil deeds, and darknesse, rather then the light, *John 3. 19, 20. Heb. 10. 25, 26. 2 Thessalonians. 1. 5, 7, 8, 9. Jude 4. 2 Thessalonians 1. 10.*

Twelfthly, Christ Jesus the light of the world hath said, who is the true light, and lighteth every man that cometh into the world, that the Spirit of truth coming to be manifested within, should guide them and teach them all things being obeyed, and bring all things to remembrance, and guide into all truth, *John 14. 16, 17. and 26. John 16. 13, 14.*

Then such as say this spirit is not sufficient to teach all things being obeyed, and such as so say, and say, it is not sufficient to guide into all truth, being come and walked in without some other help, such questions the authority of the Spirit, and affronts the Lord Jesus by contradicting his own sweet gospel, discipline, doctrine, and promise, but such as do so and bring a contrary doctrine, who love not the Lord Jesus Christ, let them be *Anathema Maledicti*, accursed with a curse, *1 Cor. 16. 22. Gal. 1. 8, 9.* There-

Therefore blessed are they that obey the true light, and follow the counsell and teachings of the spirit of truth that they may know the spirit of the Father speaking in them, and through them, and to know the free love of the Lord wrought in their souls by the working of his divine power, according to the good pleasure of his will in the Spirit's teachings, and sweet Gospel-ministration through the riches of the Fathers love, sending the spirit of his Son into their hearts, whereby they cry Abba Father, *Luke 12. 12. Mat. 10. 20. 2 Corinthians 6. 16. 2 Peter 1. 213. Galatians 4. 6, 7.*

Act. 2. 4. Such as aforetime did obey the light and teachings of the
2 Cor. 3. 6. Spirit, were made able Ministers of the Gospel of Christ, in
John 19. the new covenant of grace, according to the Fathers teachings
19, 20, 21. (though some of them outwardly were ignorant and unlearned
22. men) so that they confounded the great *Rabbies*, and *Greek*
Act. 4. ch. *Latine* and *Hebren* Scholars, and the *Jewish* chief Priests, so
Act. 16. that they cryed out to the Magistrates, counsellours and go-
22, 23, 24. vernours, to caule them to be persecuted, beaten and abused,
etc. imprisoned, and threatned to speak no more in the name of
Heb. 8. 10, Jesus. And the great Rabbi doctors and chiefest of the English
11. Priests, if they might have their wills, would do so now, to
 such as have been with Jesus; and they seek to quench the
 light and spirit; but shall not be able to do it, for it will power-
 fully appear in sons and daughters, in the spirits ministrati-
 on and the teachings thereof, and so thereby they may take
 notice, that the Schollars of Christ are brought up at *Emanuel's*
 Schools, taught of the Lord according to his promise, and have
 been with Jesus for counsell, the *Emanuel*, God with us and
 in us, the everlasting Father, and the mighty God, wonderful,
 Counsellour, *Isa. 9. 6. John 6. 45. John 4. 26. 2 Cor. 6. 16,*
13. as he was in them that were taught by his spirit, though some
 were shepherds, ploughmen, trademen, and some ignorant
 and unlearned in the great Schools of humane learning, and
 denied his teaching that he had received of man; when
 he was made able Minister of the Gospel which he preach-
 ed, he had not received it of man; neither was he taught it of
 man, but by the revelation of Jesus Christ, as he hath certified
 to the brethren, *Gal. 1. 11, 12, and 15, 16.* And now is the Lord
 teaching his, and now is the Lord sending the law forth of Si-
 on,

on, and making and sending forth Ministers to declare his truth, and publish the Gospel freely without the help of proud covetous self-seeking men, ever praised be the Lord, they that obeyed the light and walked therein, they witnessed that by it they were led out of darknesse, to walk in the light of the Lord, and as they did come out of darknesse through the obedience to the light, according to the doctrine of Christ, to walk in the light of the Lord by so doing others may, for Christ is the true light and the way to walk in, the way that leads out of darknesse into light, out of sin into grace, out of bondage into liberty, out of unbelief into the life and power of faith, out of error and deceit into the life and power of truth, and so into the holy unction which teacheth all things without the help of saine man, or his fleshly wisdom, as it is written: ye have an unction from the holy One, and ye know all things, *1 Iohn 2. 20.* And this is witnessed within, by obeying the light that leads to the unction and into the anointing, and so witnesseth to the power, and in it the life of faith, hope and election, predestination and sanctification, by the teachings through the spirit, in the opening of the mytery in the spirit's ministration that leadeth to the unction and the anointing, *Col. 1. 26, 27, 28. 1 Iohn 2. 20. and 27.*

Lastly, They that obeyed the light and followed the same according to the doctrine of Christ, and the ministry in the spirit, they were through the obedience thereunto, brought out of darknesse into the marvellous light and knowledge of the glory and eternall excellency, that though they had been in darknesse, yet through their obedience to the truth through the spirit God who commanded the light to shine out of darknesse, did gloriously shine in their hearts, and was manifested within to break down darknesse through their obedience to the truth, the pure light led them to such a full attainment or knowledge of God, in the enjoyment thereof, that they knew Gods glory and excellency, revealed in them, and they had the heavenly treasure within them, and were changed from glory to glory into the pure image, or divine being, in the glory and excellency, so as by the spirit of the Lord, and as by the obedience to the light and truth, through

the spirit they did attain to the assurance and knowledge of the divine glory and eternall excellency, according to the working of the divine power of God to salvation and the knowledge thereof by and through Christ the true light: others to may and no other way, but they did so attain to the knowledge, therefore harden not your hearts against the truth, and take heed, lest there be not found in some of you that are resistors of the truth, an evil heart of unbelief, and so you be hardened through the deceitfulness of sin, *Heb. 3:12, 13.* *2 Tim. 3: 8, 9.* then we and misery, *Hebrews 10, 25, 26.*

Object.

An answer to that foolish objection of some, who say, Sin is not a thing, nor things, because, say they, that which is not so is not to be seen, felt, or understood, touching: but so is y^e sin for (saith fools) therefore not a thing, nor things, and so nothing but a mere conceit or fancy, and not a being or substance, &c.

Ans.

Then that which may be seen, felt, or understood is a thing, and things, but sin is to be seen, felt, and understood, or known, therefore a thing, and things.

Psal. 38,
4.

For proof, *David* he saw and felt his sins, when he said, Mine iniquities are gone over my head, as a burden too heavy for me to bear; and he that hath a burden is not unfeeling of it, but feels and knowes it: when a man hath a sack of corn or a weight upon his back, he feels it and doth understand or know the same: so doth such as are burdened with sin. When *Adam* had sinned, he saw his nakedness, and knew what he had done, and his sin separated him from the Lord, and such as say, God doth not take any notice of their sin, whom he once loves, &c. I answer, he once loved *Adam*, but *Adams* sin caused God to take such notice of it, as that he put him out of Paradise for it, and remember that you that sin, your sins makes a separation between God and you, as *Adam* and such spoken of in *Isaiah 59.* did, and *Cain* when he had killed he knew it, and said his punishment was greater then he could bear, and you that do evil remember that *Cain* is your way. And *Inde* when.

when he had sinned in betraying Christ, he knew afterward that he had sinned and done evil, and was accursed and separated from God, and destruction was his end; sin is such a thing, that it is the cause of wo, misery, eternall destruction, to such as continue in it, *1 Cor. 6. 9, 10. Rev. 21, 8, Rom. 7. 27.* Paul he saw a body of sin, and so felt or understood the same that he cryed out and said, Oh wretched man that I am, who shall deliver me from this body (or substance) of sin! and he knew when he was delivered of the same, and thanked God, and Christ saith unto such as are weary and heavy laden, Come unto me: now such as are weary and laden with sin feels the burthen, therefore sin is to be seen, felt, and understood, or known to be sin, and so a thing; and such as are laden with sin, feels it as the Apostle speaks of, *2 Tim. 3. 6, 7.* But Christ to such as obeyes the light and comes to him, doth undo their heavy burdenes and justifie them from all ungodlinesse, and those (things) or sins which the law of Moses could not justifie them from, and who shall lay any sin, or such like (thing) to the charge of Gods elect. *Romans 8. 32, 33, 34. 1 John 34. Acts 13. 39.*

F I N I S.
